

# RADIANT THE CENTRE

PHILOSOPHY, SCIENCE, RELIGION.

"We stand before the secret of the world, there where being passes into appearance and unity into variety."—Emerson.

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## The Charm of Vedanta Teachings.

(By Kate Atkinson Boehme.)

He who realizes his divine nature conquers all the stages of evolution, acquires all happiness which can be obtained in the highest heaven, becomes free from all imperfections and enjoys eternal bliss in this life. (The Bhagavad Gita.)

To me the great charm of the Vedanta Philosophy lies in its message of joy. It does not come to tell us of self-renunciation and penance, of sackcloth and ashes, of present sorrow as an entrance to future bliss. On the contrary, it teaches that true Being is only another term for Bliss, and that as true Being exists now and here, we may enter into our rightful possession now, if we will.

Are there conditions to be fulfilled? Yes, but not difficult ones. The mind which can accept the fact that its little corner in mental functioning is not separate from the spacious room of the Universal Consciousness, has taken the first step toward the realization of that great and abiding happiness which awaits us all.

Awaits? No, surrounds us all. We have but to breathe it in as we do the atmosphere and it is ours. Inspiration is the drawing in of this breath and aspiration is the longing or yearning toward it; the reaching out for it. Just the natural process of breathing, you see, enacted on the mental or spiritual plane.

I do not find anything about the killing out of desire in the Vedanta teachings. It may be there, but I have not discovered it. What I do see, is that desire belongs to the animal rather than to the human expression of life. If the human continues to live as does the animal, then he manifests only desire and may become as rapacious as the wolf; but if he lives the human life, then his desire is transmuted into aspiration. This aspiration, being a movement toward the Divine or the Whole or the Universal Consciousness, opens the mind or soul to the great powers and possibilities which belong to the whole; and the mind thus widens, enlarges itself, pushes its roots, as it were, deep into the Universal and draws from it inexhaustible riches in love, wisdom, health, ability to carry out and realize ideals, and beyond and above all, becomes in itself filled with an ever-present joy.

The Swami Abhedananda whose calm and beautiful face looks out upon you from these pages, has given us an exposition of the Vedanta in a series of lectures, one of which is called "The Way to the Blessed Life." In this lecture he says: "Our apparent or earthly life is nothing but a symbol of the eternal Life Principle, conditioned by time and space. True Life or being, or Blessedness, is beyond time and space, and is not bound by conditions of any kind. It is not subject to the laws of phenomena. It is independent and perfect; while the apparent life is dependent upon the laws which govern the world of phenomena, and is conditioned by time and space. True Life or Real Being does not need any help from outside. It does not require anything from beyond itself. It is self-reliant, self-complete, self-sufficient



SWAMI ABHEDANANDA.

and self-loving; while the apparent life, being an imperfect reflection of the True Life, depends upon the conditions of the environments, and represents imperfectly those higher qualities of self-reliance, self-completeness, self-sufficiency, self-love and independence, which make the True Life a blessed and a perfect whole. When the apparent life separates itself from the True Being and isolates itself from the Life of the Universe, the partial reflections of these higher qualities in the apparent life are then known as 'selfishness.'

"If we examine the relation of this apparent life to the Real Life we understand that it is nothing but a part of that universal life. As a part is related to the whole, and can not live independent of the whole; as a ray of light or a reflection is related to the sun and can not exist independent of the sun, so the apparent life

is related to that True Being which is called Blessedness, and can not exist independently. Like True Life, this apparent life possesses self-love, but, unlike the self-love which is in the True Life, is a love of the particular and not of the whole. True Life or Being loves itself or the whole, and as that whole is God, its love is divine. It lives in God and loves God. The self-love in the apparent life is love of a part alone, as separated from other parts, as isolated from the whole or God; therefore it is selfishness. The apparent self-love is nothing but an attachment to the transitory conditions through which the Life Eternal expresses itself on the physical plane. True Life loves nothing but one unchangeable Reality, while the apparent life loves the changeable personality which is identified with the non-eternal form. On account of this attachment to constantly changing conditions, this apparent life or the personal ego is subject to the changes of birth and death, is a slave to its conditions, and is sorrowful, miserable, restless, unhappy, and consequently unblessed. The apparent life or the ego appears as unblessed, because the conditions through which the True Universal Life manifests are limited and imperfect.

"Unblessedness consists in the idea of the separateness of the part from the whole, and in the bondages of other imperfections arising from this mistaken notion of individual isolation. To be united to the whole, to be free from the bondages of these imperfections, and to be perfect—is Blessedness. Each individual germ of life, which we have already called the apparent life, possesses an innate tendency toward the attainment of this Blessedness, and to freedom from the conditions of unblessedness. Our earthly life consists in a continuous fight with the environments which have kept us away from the central Truth, or the Blessed Life. We are constantly struggling to expand the sphere of self-love, by breaking down the walls of limitation which constrain the apparent life to a narrow selfishness, and thus to be united with the True Life of perfection.

"The evolutionists do not know the cause of variation or natural selection. They can not say what determines life and makes it manifest differently at every step of evolution. But Vedanta philosophy says that the cause of this variation is that in-





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### Editorial Notes.

My friend, Dr. Alice B. Stockham, of Chicago, has sent me "A Visit to a Gnani," by Edward Carpenter, for review. She says: "A Gnani is one who knows, a Knower; in other words, one who has a consciousness of the greater or universal life which Carpenter calls the Cosmic Consciousness. It is the higher Self or Ego of the Theosophists, the Infinite I of Fichte, the Noumenon of Kant, the Divine Mind of Christian Science, the Kingdom of Heaven of Christ. As one reads this vivid pen picture his interest is held throughout, and he realizes that there is a life more wonderful and perhaps more real than the material with its hot haste in pursuit of knowledge and riches. 'A Visit to a Gnani' will be read with interest by all students of life, but especially by those investigating Oriental Philosophy."

I opened the book for the first time today, and in cutting the leaves my eye fell upon the following paragraphs. If they are a sample of what the book contains it is well worth reading. For my part I consider a book interesting when it confirms that which I already know. I have the pleasure of meeting thus an old acquaintance in the form of a thought. I also shake hands with the author in sign of good-fellowship. You know Dickens says—but I'll tell that later, after introducing the paragraphs properly as follows:

"The West seeks the individual consciousness—the enriched mind, ready perceptions and memories, individual hopes and fears, ambitions, loves, conquests—the self, the local self, in all its phases and forms—and sorely doubts whether such a thing as an universal consciousness exists. The East seeks the universal consciousness, and in those cases where its quest succeeds, individual self and life thin away to a mere film, and are only the shadows cast by the glory revealed beyond."

"The individual consciousness takes the form of *Thought*, which with its fluid and mobile-like quicksilver, perpetually in a state of change and unrest, is fraught with pain and effort; the other consciousness is *not* in the form of *Thought*. It touches, sees, hears, and is those things which it perceives—without motion, without change, without effort, without distinction of subject and object, but with a vast and incredible Joy."

There! That is what I like; the vast and incredible Joy. Spelled with a capital, too! And now let me go back to Dickens and what he told us of poor old Jo, the blacksmith who only knew two letters—j and o. Jo was fond of reading, however, and his reading consisted in picking out a j here and an o there. Whenever he found a j and an o together he would say: "Here's a j and an o, and a j. o. Jo. How interestin' readin' is!"

What made readin' interestin'? Jo had found himself in it. And that, I take it, constitutes the enjoyment in all reading. We find there reflected ourselves, our thoughts, our feelings, as experienced by another, and we are thus lifted into the impersonal sphere where there is a common unity of thought and feeling.

And so when I dream my dream of the Universal and float out into its wondrous possibilities, I am glad to meet and touch others who are dreaming the same dreams and soaring with me into the vast realm of a higher truth.

The vast and incredible Joy! Is not our present consciousness always hinting, suggesting, yes, insisting upon the possibility of such a state? Whether it be the Nirvana of the Hindu or the Heaven of the Christian or the Happy Hunting Ground of the American Indian, there is always the vision of a vast joy beyond the horizon of present consciousness.

Carpenter then says that Western science is approaching from its side this idea of the existence of another form of consciousness; and he goes on to say that as a solid is related to its own surfaces, so, it would appear, is the cosmic consciousness related to the ordinary consciousness. The author claims that, when in this larger and universal consciousness, a person living in London may not unlikely find that he has a back door opening quite simply and unceremoniously out in Bombay.

As an advocate of rapid transit I would advise getting into the cosmic consciousness as an inexpensive and dustless mode of travel.

And can it be done? Why of course it can! Who doubts it? I do not; and neither do you in your heart of hearts.

Measured by the three dimensions of space, the book is a small one, but by the fourth dimension, it is great and well worth its price, \$1.

Charles B. Newcomb has also sent me his new book for review. It is called "Discovery of a Lost Trail." In glancing here and there throughout its pages, I am convinced that it is a wonderful book, but I do not feel prepared to review it prior to a careful perusal. My impression is that one might open its pages anywhere, and be richer for that opening, so full is it of suggestion. Its tremendous thoughts are so condensed as to become epigrams. A great spiritual experience sows its seed in the form of an epigram, or short impressive sentence, which enters as a germ into the mind of another, there to unfold into a form of life. In the preface the author very beautifully says: "If these pages should aid any troubled soul to discover the inner light that shines upon the path of life—if they should open the spiritual vision to discern the mighty hosts encamped about us to deliver us—the lost trail will indeed be found, and as fellow-pilgrims we will go on our way rejoicing."

"Mind," a Journal of the "larger class," recently alluded to "The Radiant Centre" as a Journal of the "smaller class" which was having considerable success. "Considerable," we take, is like "quite," an adjective of condemnation, in that it condemns (we will not use a stronger word) with faint praise. We do not know how "Mind" found access to our subscription book. Certainly not through the Cosmic Consciousness, for that "sees straight," and, in this instance, "Mind" does not. The fact is, "The Radiant Centre" is having a phenomenal success. We do not believe any young journal, just five months old, can show a larger circulation. To heap coals of fire has always seemed to us a sly method of retaliation, but the coals from "The Radiant Centre" never burn. They only illumine, so we have placed a large one right in the middle of "Mind's" top-knot.

As to the circulation of "Mind" we know nothing, but will cordially affirm that, from our viewpoint, it deserves a large one.

Don't believe it when people tell you that we who endeavor to lead a spiritual life are a dismal, long-faced crowd. Nothing of the sort. We go into the Spirit and come forth radiant with good nature, fun and frolic. Life has its earnest side, 'tis



true, and the sorrows of the world press heavily upon some of our beloved brothers, but we know the way out. We have discovered the lost trail and can reveal it to others. Is not that, alone, enough to make us glad?

Spirit is substantial, true, reliable, persistent, self-centred, powerful, diseaseless, indestructible and the very essence of life and joy. So measure us by this standard, and if we fall short we are either counterfeiting or failing to realize that which we profess.

Probably the latter. There are very few counterfeits in the new movement, I trust. Many seem spurious, but the good metal is there, the fault being in the stamping. Divinity is at the heart of all, and there is no such thing as total depravity.

Are the waters of the Red Sea before you? Do not hesitate to cross. If the power of the spirit be in you the waters will part and give you a clear, dry passage through their midst. The day of miracles is here!

### Mind Cure.

#### Superior to Systems of Medicine. It Cures Where They Fail.

If you are sick and your case has been pronounced incurable by the most noted physicians and specialists, do not give up in despair, for you have a last resource, and a powerful one.

It is the Mind Cure.

Thousands are being cured by it of so-called incurable diseases, such as Cancer, Consumption, Bright's Disease, Epilepsy, Deafness, Blindness, Deformity and all the other diseases and infirmities which afflict suffering humanity.

What is Mind Cure?

It is the power of thought over the atoms composing the body. Of course you have discovered that your physical system is affected by your thought, but you have yet to learn that it can be also controlled by thought.

Even Professor Tyndall, the most conservative of physical scientists, writes as follows of the power of thought. He says: "An eminent friend of mine often speaks of the mistake of those physicians who regard man's ailments as purely chemical, to be met by chemical remedies only. He contends for the psychological element of cure. [In other words, the Mind Cure.] By agreeable emotions, he says, nervous currents are liberated which stimulate blood, brain, and viscera. The influence rained from ladies' eyes enables my friend to thrive on dishes which would kill him if eaten alone. A sanative effect of the same order I experienced amid the thunder and spray of Niagara."

And now even the regular physicians, who have been so bitterly opposed to Mind Cure as to apply to legislation to suppress it, are introducing mental suggestion into

their practice, and medical journals are teeming with such statements as the following, clipped from the Medical Summary, of Philadelphia, which says editorially:

"A popular writer has said that suggestion is the moving power in the treatment of disease. Experienced practitioners habitually employ it to advantage of the patient. Prudent friends and callers at the bedside practice suggestion by taking with them the assurance of better things to come. A word of cheer, the reassuring smile, inspires hope—this, too, is suggestion. Rheumatic rings, magnetic healing, and divine healing all have their tap root in suggestion. Pain, sleeplessness, neuralgia, rheumatism, headache, etc., often yield to suggestion. If, with ability to diagnose disease and without the aid from coal-tar sedatives and opiates, the physician can relieve such maladies as headache, lumbago, sciatica, or the anguish of rheumatic joint, duty imposes the obligation to do so."

This is certainly a great concession on the part of the medical profession, but the fact is the race is getting beyond the use of crude remedies, and physicians of intelligence and progressive tendencies are keeping pace with the world's needs. As we trace back the science of medicine we see that it has been a steady growth from material remedies to those which are more and more refined. The allopathic school has given place in large measure to homeopathy, and the latter in its turn is yielding its place to Mental Science or Mind Cure.

Homeopathy itself is now using more highly refined remedies than it has in the past, and its practitioners are divided into two classes—those using the old-time "low potencies" and those using the later "high potencies." Some years ago the thirtieth potency was considered "high," but now it is low before the five hundred thousandth potency, in which the original drug is diluted until it bears about the proportion of one part crude drug to five hundred thousand parts of the dilution.

It seems almost incredible that this infinitesimal portion of the drug should have any effect whatever upon the physical organism, and yet that effect is unquestionably greater than that of the low potency. The homeopathist states that every drug has an essence which is imprisoned in raw material, something as the human spirit is held within the body, and that by the process of dilution or attenuation this essence of the drug is released and enabled to act with greater power; hence it is stated to be a high or low potency, according to the measure of power which it attains through its attenuation or release.

Nature's highest forces are subtle, refined and invisible. These forces remain unknown to man until he advances sufficiently in refinement to enter into vibration with them and use them understandingly.

Electricity and magnetism have already been subjugated to the world's use, but there is a higher force still which has been discovered and is becoming better and better understood.

#### THIS FORCE IS THE POWER OF THOUGHT.

We have long recognized the fact that the mind possesses a power over the body

in which it dwells, but it is not so generally known that thought can be transmitted from the mind of one person to the body of another so as to produce an unmistakable effect.

This transmission of thought is called telepathy, and it has received endorsement as a fact from such celebrated scientists and physicians as the eminent Prof. Crookes, of London; Prof. Luys, member of the Academy of Medicine, Paris; Prof. James, of Harvard University; Dr. Charcot, of Paris; Dr. Bjornstrom, the head physician of the Stockholm Hospital, and others too numerous to mention.

These physicians and scientists have proved the existence of telepathy by many and varied experiments, as, for instance, a drop of cold water when placed upon the flesh of a patient can be made to produce a blister through the suggestion that it is boiling oil, while on the other hand a fly blister can, by negative suggestion, remain upon the flesh for hours without producing any irritation.

In the earlier experiments it was thought necessary to use mechanical means, such as audible words, etc., but it was found later that mental suggestion alone was sufficient for the purpose, and that even the force of this was not impaired by any intervening distance.

The law by which these impressions or suggestions pass from mind to mind is sufficiently understood to prove beyond a doubt that

#### THOUGHT IS DYNAMIC AND CAN BE TRANSMITTED FROM BRAIN TO BRAIN TO ANY DISTANCE WITHOUT PERCEPTIBLE MEDIA.

The mind-curist, to be successful, must know how to generate health-giving thought and send it to the body of one who is diseased, in such a manner as to act upon the atoms of that body and restore it to health.

But how is it that thought can thus act upon the body? It is because every particle of matter is intelligent and thus capable of yielding obedience to a mandate. Our physical scientists are acknowledging this fact, and even our practical Thomas Edison, the great electrician, writes as follows of the intelligence of matter:

"The intelligence of man is, I take it, the sum of the intelligences of the atoms of which he is composed, for it is my belief that every atom is intelligent. The human body, I think, is maintained in its integrity by the intelligent persistence of its atoms, or rather by an agreement between its atoms so to persist. When the harmonious adjustment is destroyed the man dies, and the atoms seek other relations. Every atom has an intelligent power of selection and is always striving to get into harmonious relation with other atoms."

Now, while it is impossible, in so short a space to give an epitome of mental healing, which, in itself, is a great system of philosophy, it may be briefly stated that since the atoms in man's body are intelligent they are capable of response to a thought-image of health and soundness, and, therefore, when the healer commands the chaotic atoms to take up a certain posi-



tion conducive to law and order they come into the right adjustment and the body is restored to health. In other words, when an atom gets out of place its natural striving is to get back into harmonious relations, but it needs the reinforcing intelligence of the conscious mind (which is, of course, greater than that of the atom) to help it back into position. To give this reinforcement is the work of the mental healer.

The body is the expression of the thought, so that the palmist can read the character in the lines of the hand, the phrenologist in the conformation of the head, and the physiognomist in the facial expression. It then follows that to change the thought is to change the body. The physical atoms arrange themselves in a design to which they are magnetically drawn by a law as certain in its operation as that which produces the frostwork upon the window pane, or the pearl in the oyster shell.

The work of the mental healer is not visionary, but in exact accordance with law. It is as reliable as the science of chemistry and astronomy.

I do not deny the palliative effect of drugs upon the human system, but I do most emphatically deny their power to produce that exuberant and joyous vital condition which only is worthy of the term—perfect health. This can only be attained through that greatest of sciences, the Science of Mind Cure.

And when I say Mind Cure I mean that Mind is the agent of a higher principle, a Higher Consciousness, which descends with healing power upon the mind when it fulfills certain conditions. It is my conviction that only the mind which has found its radiant centre in the Divine Love can heal. Mere mental functioning never cured disease and never will. Only the mental functioning which brings the influx of Spirit will do that, for it is primarily the Spirit which heals.

"Though you have health—that which is called health—yet without ME (the One Spirit) it is only the fair covering of disease."

"Lo! the healing power descending from within, calming the enfevered mind, spreading peace among the grieving nerves. Lo! the eternal Savior, the sought after of all the world, dwelling hidden (to be disclosed) within each, O joy insuperable!"

This, and this alone, is true healing.

KATE ATKINSON BOEHME.

### "Philosophy—Science—Religion."

#### I.—Philosophy.

This motto or subtitle of the Radiant Centre is suggestive, first, as to its form or order; and second, as to its substance. If we regard Philosophy as that department of investigation which at first addresses the powers of observation, Science that which demands the exercise of the reasoning and reflective faculties, and Religion as the practical application of the truths reached through Philosophy and Science to the affairs of life, the logical order of the statement will become apparent.

It is no less suggestive if we consider the subject matter involved; for Philosophy must deal with the facts presented to the

senses, either directly or indirectly, while Science deals with the principles and relations of these facts, and Religion relates to the uses and values of the facts and their relations in the practical affairs of life.

The inclusiveness of the title—Philosophy, Science and Religion—thus becomes more and more apparent on further consideration. This inclusiveness, however, relates to the abstract, or mental, or metaphysical department of man's nature, while another set of terms is necessary to describe the material or external department. As the material or concrete world, however, bears an analogical relationship to the metaphysical or abstract, the terms covering this department are what may be deemed cognate to the others; thus:

Nature—Science—Art.

Philosophy—Science—Religion.

Pope says:

"All are but parts of one stupendous whole,  
Whose body Nature is and God the soul."

Here is a recognition of both the material, or physical, and metaphysical aspects of the Universe; and if this be true recognition, there can be no physical manifestation without the presence of the unseen or metaphysical force, power, energy or intelligence—or all combined—which lies back of and produces it. Hence, if there is a Science and an Art as applied to Nature or the obvious and external world, there should also be a Science and an Art applicable to the unseen, internal, or metaphysical world, which Art, as before said, is Religion—the Art of Life.

Dismissing for the present the consideration of Science and Religion, let us see, if we can, what light may be thrown on the first member of our trinity, namely, Philosophy.

Sir William Hamilton enumerates the following definitions of Philosophy:

"The science of things divine and human and the causes in which they are contained; the science of effects by their causes; the science of sufficient reasons; the science of things possible, inasmuch as they are possible; the science of things evidently deduced from first principles; the science of truths sensible and abstract; the application of reason to its legitimate objects; the science of the relations of all knowledge to the necessary ends of human reason; the science of the original form of the ego or mental self; the science of science; the science of the absolute; the science of the absolute indifference of the ideal and the real."

From such a set of definitions we might quite naturally suppose that Philosophy is an entirely useless word, to be superseded by the word Science; but it is to be hoped a better fate may be found for it.

A philosopher was anciently defined as one who loves science or wisdom, science and wisdom being regarded as synonymous; but the modern demand for more exact definitions has limited philosophy and the philosopher to some special sphere or department of knowledge. The more general definition of Philosophy is that first step in the pursuit of knowledge which involves the faculties of observation. Something must come within our ken before we can take cognizance of it; and while it may be difficult to draw the exact line between the faculties of observation

and the powers of reasoning, yet there is a vast field in which observation plays the major and more important role.

Let us try and illustrate, in a brief way, what must be the basis of Universal Philosophy. It is clear that the first discrimination which we can make by the use of the senses is into Something and Nothing. Whatever is cognized by the eye, the ear or any of the other senses is positive, and of course what is not capable of such cognition falls into the negative side. This negative side, however, must not be supposed to have no value. It is obvious upon the bare statement that if there were no space—the negative element—in which matter—the positive element—could be placed, there would be no cognition of its existence possible. Hence there must be the union of these two elements—the positive and negative—in any cognizable fact of existence. There is little doubt this perception was the basis of Hegel's famous formula: Something equal to Nothing, which has puzzled not a few, and been ignored by the many as utterly unintelligible.

We may understand the necessary interdependence of Something and Nothing by reflecting that they are elements of the Relative as contrasted with the Absolute. As the Relative can be conceived only by its contrast with the Absolute, it must follow that all the elements, as well as all the parts and parcels, of the Relative are only to be understood because they differ from each other as well as from the Absolute—thus constituting Difference as the ruling characteristic of the Relative. But, whereas the Absolute, on the other hand, is that aspect of the Universe which wipes out all differences, in which "there is no variableness or shadow of turning," we have two apparently antagonistic views; views which heretofore in Philosophy have been considered as irreconcilable. But the fact that these views exist, and must inevitably exist, in the human mind, should be no insuperable barrier to their reconciliation. We are remitted to one of two conclusions, either that these views, if correctly representing conditions of Universal Being, are reconcilable, and necessarily so, or that the Universe is at war with itself, and, like the house divided against itself, can not stand.

As the Absolute can not be conceived, except as contrasted with the Relative, it follows that, in one sense, the Absolute becomes an element or factor of the Relative; that is, while it possesses no likeness to the differences which exist in the Relative as among themselves, yet it furnishes the background, so to speak—like the canvas in its relation to the objects painted upon it—for the perception of the Relative; a species of esoteric nexus, including and embracing all its various multiplicity of manifestation in one common basis or ground. This universal esoteric element—by whatever name it may be called—is thus the power which holds the diverse elements of the Relative together, and constitutes the Universe a One. As this absolute, unitizing element thus enters into every part and parcel of the Relative, it results that while there is universal Difference as between all things relatively considered, there is also, at the same time, universal Likeness among them, due to



their Oneness in the absolute sense. The necessary qualification here is that this Likeness and Difference is not, in any particular case, absolute in degree, the swing from one to the other being regulated by these necessarily opposite constituents of Universal Being continually influencing each other. No two things can be so different that there is no likeness between them; and, on the other hand, no two things can be so exactly alike that no difference can be found between them. The very fact that they are two proves they are not identical or absolutely alike, and the fact that each one is a one, on the other hand, relates it to the Oneness of the Universe itself considered in its Absolute sense. So the conclusion is legitimate that these two qualities—Likeness and Difference—must inhere in all things.

The distinction between Nature, Science and Art, and Philosophy, Science and Religion is one of domain or department rather than intrinsic meaning, the one applying to Nature at large and the other to Mind, or the intelligent element within Nature. The same principle and method of discrimination is applicable to both, and the same results are the outcome of such application. The Mind has its Something and Nothing aspects as well as Nature, and the combination of these apparently opposite elements produces the actual in the one case as in the other.

So radical, however, is the difference between the two domains—Nature and Mind—that what appears as Something in the latter is, from the natural or external point of view, a pure Nothing. Mind, Soul, Spirit, or whatever cognate term may be used referring to the domain of Pure Intelligence, is used to designate a department of Universal Being which is incapable of cognition by the external senses, and can only be known through what may be termed the internal or spiritual senses. Such expressions as "Be still, and know I am God," "the still, small voice," and to "go into the Silence," are a recognition of the fact that the Nothing of the material or physical realm becomes the Something of the Spiritual realm. The Oriental formula, "contemplation, meditation, concentration," is another which carries us to the spiritual, in contradistinction to the physical domain. There is here a lack of proper terminology, arising from the fact that all words now used to designate the qualities of this domain were originally applied to objects or qualities in the natural, physical or external domain, and their present use is in a secondary sense. The words themselves, however, such as Mind, Soul, Spirit, etc., can not be entirely divested of their original natural meanings, and hence incapable of fully expressing a meaning the opposite of such original use. It is to be hoped that the inventive powers of man will enable him to discover a means by which not only such distinctions as these, but all possible distinctions, may be perfectly and adequately expressed in language.

The consideration of Science and Religion is postponed to a future occasion.

M. A. CLANCOY.

### Answers to Correspondents.

I did not promise that I would write of Love and Marriage in this issue. I only said that possibly I might, but when I put my finger on the public pulse I found it beating for more Opulence.

A good many letters have come to me during the month from various sources and they all say, Oh, do write more about Opulence. One or two object to the term. They think Riches or Plenty or Abundance better terms, but to all of these I shake my head and stick to my text, Opulence, because it means more than any other term which has been suggested. For instance, it not only covers all these terms, but includes others. It not only stands for that which is rich, plentiful, abundant, but also means that which is unstinted, that which is noble and that which is blooming, brilliant and splendid.

So I think Opulence the best and most comprehensive in its significance of any and all terms relating to the subject. If there is a better I must wait for it until Mr. Clancy evolves his new language.

One friend writes:

"Opulence! You don't want us to think of money. But we are compelled to have a medium of exchange. Opulence! You say it is richness of character. True, and all very beautiful in theory. But, I want a house, and there is not a property agent in the town who will rent me a house on theory. They all demand ocular demonstration or evidence of responsibility that the rent will be paid."

Ah, friend! You are quite right. No real estate agent will accept theories in place of rent. Neither will your grocer. Neither will your dry goods merchant, or any other vender of useful wares. And yet they do, after all, accept your theories in indirect fashion, but it is when the pure gold of those theories has been converted into legal tender. All the money of the world is brought from its recesses in the dark earth as the result of theory. First there is a theory as to the location of the precious metal. Then there is a theory as to the manner of getting it to the surface. Theory has to be subjected, of course, to experimental test, and the best theory prevails, while the others go to the wall. Then when the gold is coined and passes into circulation, theory starts up again as to the methods for obtaining it. The man with the best theory is the man who gets the gold or its equivalent in legal tender.

So when you offer your real estate agent theory you must give it clothed in the body of material substance or he will not be able to see it. Theory is all right, but it has to have its clothes on, and pretty good clothes at that, before the real estate man will recognize it.

Now, I have a theory which I ask you to accept and dress it up as you will. My theory is this: That every one comes into this world with a special tendency to do something. It is this special tendency which makes you Miss Smith and somebody else Miss Jones. The tendency (which is another name for the direction in which force runs) gives you a special capability for doing some one thing just a little better than anyone else can do it. You do not know this tendency because you do not know yourself. Watch your

inclinations and see what you really love to do. If you find that you are not drawn to anything especially, then it means that you are to strike out a new path for yourself, which is better still. If you are now doing something which is most distasteful, do not throw it up all at once unless you feel a strong prompting to do so. Hold on to it and do it well and faithfully, but keep your eye fixed on that which you would rather do, and some day you will do it. It will come to you in mysterious fashion, but all the same through the working of exact law.

The first statement in my theory to which I ask your attention is, that you are open on one side to the Eternal Wisdom and Energy, so that it is possible for you to learn from it what to do and how to do it; also to get the strength of purpose and physical power to carry out your undertaking.

Let me illustrate my meaning. I stood to-day before so prosaic and matter-of-fact a thing as a faucet in my bathroom, and it taught me something, or rather it confirmed that which I had already proved true. I turned the faucet and a tiny stream of water flowed into the basin. That stream said to me, "I am the Reservoir." "What? You puny little thing—You, the reservoir? Nothing of the sort. You are nothing but a boastful pigmy whose speech I can shut off with a twist of my fingers." Softly, persuasively it flowed through my hands, all the while saying, "I am the reservoir. I am the reservoir." "No," I said, "you are not the reservoir. You flow from it, but you are not it." Then something went wrong with the valve and the hitherto quiet, little stream spluttered and splattered me so that I jumped back from the basin. "Well," I said, "you are not the reservoir, but you have some of its power." "No, all of its power. All or nothing," said the insistent thing; "I don't seem to have all its power because I am confined and restricted by pipe and valve, but just let me wear a hole in the pipe, or by constant action loosen the valve, and I will soon show you that I am the reservoir. Every bit of its power is mine. I am it, and it is I."

Now, if a non-sentient thing like that can loosen its valves and wear holes in its channels, so can you, my friend, for you are the reservoir, the Absolute Reservoir of all that is; and knowing this, are you going to hold back and complain that a real estate man, or any other dabbler in mud, can turn you off with a twist of his fingers? Go, get the price of his mud, and you can buy it of him, or lease it of him, as you wish. If you let loose the whole reservoir upon him you could wash his mud into oblivion; but you don't want to do that. Pipes and valves are all right. They give direction and stop-off to action, so don't quarrel with them. Simply demand of the Infinite Intelligence that your pipe shall be a wide one and your valve turned on or off by the hand of Eternal Love. If you demand this, it will come to pass.

Oh, if you could only understand that you are Spirit, the Force that moves the Universe, what wonderful things you could accomplish! It is the lack of this knowledge that encompaspses you with fear and makes all the good things of life seem so difficult of attainment. You are enslaved



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by them instead of controlling them. Plenty is all around you, but you know not how to put forth your hand and take your own; and for lack of this knowledge you starve and fret your lives away in useless worry. You are the underlings of earth rather than its kings and queens. Matter and material loom up so in your vision that they shut out the fact that you are Spirit and can mould them at will.

I once wrote to a young man who was trying to realize this great truth, and I said that when he attained the right attitude of mind regarding himself and his true relation to his fellows, people would be drawn to him, they knew not why. They would want to transact business with him for some reason which they could not analyze. It turned out just as I said; and although his office was on the second floor of a building in the large city of Boston, people turned in there and found him. Business came from most unexpected quarters, and he is now on the high road to wealth.

The fact is, people are drawn by invisible threads hither and thither. There is always a reason why you are on a certain spot at a certain time; why you meet a certain person at a certain moment and why good or apparent ill comes out of that meeting; and so we bring to ourselves joy or sorrow by the law of cause and effect. We run after will-o'-the-wisps and fall into swamp and morass, but the catastrophe is not final, for there is a way out. Deep in the heart of each one of us dwells the Eternal Will, and it is that which sets us on our feet again and turns us in the right direction. It wills nothing but good, nothing but joy, though we are long in learning the fact; and call our foolish run into the swamp a break for freedom. Well, the result always tells whether it is or not. Those who know by experience the blessed liberty of moving with the True Will are done with the will-o'-the-wisp forever. Others must learn the right path through following the wrong one.

The needs of the world are not all supplied. Some one must help to supply them. What can you do? Can you carry a message to Garcia? Elbert Hubbard says that civilization is one long search for the individual who can. There are lots of Garcias and lots of messages to carry. Why not be one of the faithful messengers? I have a message to the poor and the suffering and I am trying to carry it faithfully. The carrying brings me a reward. So it will you. Your message is not my message. If you listen you will catch it. It is true of you as well as of me that we are all message bearers, for—

"It is not I that have written;

It is not I that have sung.

I'm the chord that Another has smitten—  
The chime that Another has rung."

And yet it is I, the real I, the I am that I am. For am I not the Infinite as the stream is the reservoir? You are also the Infinite. You are the Reservoir, filled with Opulence. Keep your channel open and you shall flow forth in plenty.

We are obliged to use a different quality of paper in this issue, as the half-tone of the Swami Abhedananda did not show up well on the other. But, with all things favorable, we know the picture will not do justice to the original.